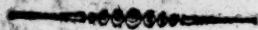


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*The Alliance between the Church and
the State.*



A

S E R M O N

PREACHED BEFORE THE

UNIVERSITY OF CAMBRIDGE,

NOVEMBER 2, 1800,

BEING THE DAY OF

COMMEMORATION OF BENEFACTORS.



By RICHARD RAMSDEN, M. A.

FELLOW OF TRINITY COLLEGE.



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MDCCC.

1856



A
S E R M O N, &c.

PROV. viii. 15.

By me Kings reign and Princes decree justice.

THE first and highest consecration of any thing, which is indeed sacred, is, when it is separated from other things of the like kind by an express divine command. In the sabbath we have an example of this consecration; it is a portion of time severed from the other time by a precept delivered from heaven, when the days of time began. And it has been shewn in an argument*, which has not been contradicted, as far as I know, that the

* See a former sermon, entitled, *The Origin and Ends of Government*, preached before the University, Jan. 30, 1800.

the governing power in every state is, by actual revelation, when it can claim under this revelation, separated from the other men of the state, from the other, the subject power. Government is a sacred power, of the first order of sacred things.

The application of any thing, which is thus consecrated, may justly be expected to be very important. The sabbath is for rest from labour, for relief under a curse, for true worship, for holy meditation, for hope of a future uninterrupted rest, the bliss of man. And in the argument, we refer to, the principal ends, for which the ordinance of government was given, were at the same time, not forgotten. It was shewn, that this power is the natural, settled protector and guardian of all virtue, all just sentiment, right feeling, lawful employment, lawful invention, true science, true genius, true taste; that it is the natural, settled ally of the true church of Jesus Christ; and that it frowns upon, intimidates, chains down, or actually punishes every thing, which is adverse to these.

Now, in the view of such an argument, if it at all convince, or deserve attention, it is probable, that different persons

sons will be differently affected. Like every other argument, it will doubtless, admit of abating and weakening exceptions or consequences, or of confirming and collateral proof or corollary. Sensible, how much power corrupts the heart, and read in the history of man's degeneracy, some will see nothing in the description of a consecrated sovereignty, but encroachment, oppression and slavery. They will not perhaps, sufficiently bear in mind, that there is no good provision either of God or man, which has not it's concomitant abuse, that truth and falsehood, virtue and vice, lawful and unlawful indulgence are alike in their trappings and run in pairs. We may be allowed to take up the other, better corollary, for we may be allowed to be partial. We may be also, permitted to think, that, if the inference or illustration, we offer, be fairly stated, it may serve, in some sort, as a check to the degeneracy, which is feared.

What we offer, in confirmation, is this; that, when we represent the governors of a state, as incorporated under heaven's charter, and made a holy society, the general sense of mankind gives a suitable response

to this account. They themselves separate the magistrate from the common herd and lot of men. In their judgment, his character and habits are to bear a comparison, which shall not sink him much below, with those of the priest. He is to be grave, sober, continent, wise; he is to be a man, who can maintain the silence and serenity of wisdom, who can discern between sophistry and truth, between fraud and right, who is not to be bribed by gold or by praise; qualifications, all these, not different from the qualifications of the priesthood. The priest may be more, but the preeminence is chiefly in degree, not in kind. Mankind also, think, that the magistrate is to be educated, kept apart, and schooled, as the priest, that his childhood and youth are to be preserved with the same care from the sight and contagion of every thing unseemly, base, and evil. There shall be no essential distinction, as our country's institutions tell us, between the lessons and discipline, which he shall learn, who is hereafter in the senate to deliberate and enact, or, in the hall to deal out justice, and those, which he shall submit to, who is hereafter to deal out the other blessings

blessings from the altar. If ever we should be so deluded, as to make an essential distinction, we frustrate the design of God, and oppose and confound the general sense of mankind.

An inference, we deduce, is this; that, as the power of government, founded on the ordinance of God, is associated to his power, there can be no contrariety in the use and application of these two powers; there must be harmony between them. The partner in the throne of God cannot have other aims, than God himself; if he had, it were no partnership. Whatever law, or scheme the power of God is engaged to honour and protect, the same honour and protection must the magistrate afford, where his power can apply. If the arm of the one be raised against crime, the same crime must the arm of the other menace; they must be joint pursuers of blood, and joint avengers of fraud.

Still more than this; if it be the main care and anxiety of the divine mind to establish the church of Christ, in opposition to evil, or mistaken men, and the power and devices of Satan, the same care and
anxiety

anxiety is the mind of the magistrate to feel. He is to write on his memory the creeds of the church as well as the statutes of the land, and for the same reasons; for God and his Son's honour's sake, and for his own, and his country's benefit. He is to guard the baptism of the children of the state, and the confession of the pastor and flock of the church, with as much vigilance, as the life and property of all. In the row of thrones, on which his brethren are seated, either, as armed sentinels, or as peaceful watchmen, he is to take care, that there be no stool of mutiny. He is to provide, that no infidel or apostate speak in that council; even the voice of a friend is not there to be listened to, if in the truth, he holds, there be an error mixed of dangerous, or discolouring alloy. The principalities of the state, being allied to God, are to be men of God. With the guides and watchmen of the church, they too, are to have a confession and a test, to try their understanding and their bosom. Associates of the Supreme Principality, they must be animated with his heart and soul; their counsels and actions are to be emanations of his

his counfels and energies. They are to be, as Gods*.

If ever the magistracy of this country should be so deluded, as to disclaim this union of their power with God's, we might then expect to see the like to what has happened in a neighbouring kingdom. The rulers there, in the hearing of all the world, disclaimed this union, and in the sight of all, who heard them, they immediately passed over to the side of Satan, and retaining the shape of men, became fiends in thought and deed. They vilified the laws of God; they varied some of them; they apologized for every crime; they saw torrents of blood flow, and applauded the murderers: plaudits, like to those, which a poet feigns to have been looked for in Hell, at the telling of the world's ruin and havock†.

Another inference, we deduce, is this; that, as the governing power in a state is partner with the power of God, enthroned with him, and having like counsel and purpose, and as the first general end of government must be of necessity, to govern,

* See note (A) at the end.

† Milton, P. L. B. X. l. 504, &c.

govern, that is, to make laws for the subject to obey, otherwise not able to obey, the laws proceeding from this power, not contradictory to the laws of his partner, become the laws of God; they become rules, ranging beneath his; they form a code supplemental to his, and are adopted by him. The magistracy is not only a holy incorporation, but their acts are holy too. Their laws and the functions of their laws are holy. As our obedience is holy, so their protection is a holy superintendence; the sound of their cannon, is, as the thunder of God, and the shade of our garden vine a holy shade. If the divine legislation and enactments, as proceeding from a holy person, be holy, human legislation and enactments must be holy too. The legislatures are one, in consent, and the magistrate has this in common with the great source and fountain of all things, that he too is a fountain of religion, ordaining duties, inventing virtue for men*. He is here above the priesthood. The priest is only the ministering officer of religion, is himself subject, whilst the magistrate both enacts and ministers, both makes and distributes

* See note (B) at the end.

distributes virtue, and on this superior, godlike privilege, raises his chair or throne higher than the altar.

In the chronicles of the world, the most ancient and the most revered, magistrates have been called, or ranked with Gods, and the reason is now not obscure*. The term *sacred* has been by heathens, applied to kings, to senates and to laws, and we now see a distinctness and force in the meaning†. Christians indeed, have received a maxim, some of this country, have placed it at the head of their political maxims, that religion has little or nothing to do with the state, but we now see it's falsehood and refutation. Let it now come down from it's high, domineering position, and retreat to falsehood's own dark place.

This however, is not all the reproof of these Christians, nor all the refutation of this error.

If all human law, excepting the law of nations, if all the moral collections of reason, if all the answers, maxims, arbitrations, and decisions of jurisprudence are
derived

* See note (C) at the end.

† Note (D).

derived from actual revelation; if these all owe their very being and existence to laws of God, previously revealed, in this case, they become parts of revelation itself, and the magistrate is a dispenser of revelation, as well as the priest. The proof of this supposition would be too long to be now entered on; it is a proof of large compass and reach. It would depend partly, on history, and partly, on argument. The history must shew, that Almighty God was not only the creator, but the tutor, instructor, or, if we may use in it's ancient meaning a more descriptive term, the pædagogue of man; that God's family, his holy children amongst men, his monarchs, his priests, his judges, his seers, his seats of education, his schools of prophets, his philosophers' retreats, his colleges of wise men dispersed throughout the world, by meditation on the principles received from his instruction, and by the experiences of wisdom in the application of them, made deductions and added other principles; and that by this his agency connected with man's genius and invention, and continued down through all time, have been gathered and combined the volumes now in our hands,

hands, of all moral teaching and of law. The argument must shew, amongst other points, that the fitnesses and relations of things, our capacities of happiness and misery, of suffering and enjoyment are not the first, direct source of any law whatsoever; that, if prior in contemplation, or in the order of time and nature to the law, which bears upon them, they still take their moral estimation, and in that sense, their being, subsequent; that, if they shew beforehand their need of the law, or put the after, witnessing, confirming seal to it, they never, but as of petition, dictate the writing; that they do, indeed, enhance the mercy and the wisdom of the legislator, who is pleased to regard them, give a beauty and value to obedience, and aggravate a fault, but that obedience and disobedience are, respectively, the keeping or not keeping the rule only; and that all law stands on authority or power alone. The heads, we have given, of the history, must appear sufficiently plain. The heads of the argument will, perhaps, be liable to the objection of novelty or difficulty, and for this reason we point to an example daily before our eyes, in which a law of

God openly tramples on the fitnesses and capacities, adverted to. We come at the food we eat, by the grant of God, through the sufferings and death of thousands of living creatures, concerning whom no one can pretend to say, that their life is not of value to themselves and their mates, or that they have not capacities of enjoyment. By this grant, taken by itself, their fitnesses and capacities cease from all consideration in morals, and, in that sense, cease to be. They recover this being and consideration, so far only, as there are laws, such as the law of compassion, regulating the exercise of the power to destroy.

Admitting then, the truth of this supposition, and it doubtless, is true, the inference, we here propose, is established; the magistrate becomes the brother and the colleague of the priest. To both belongs the book of revelation; to the priest indeed, chiefly the original book, to the magistrate, chiefly the supplemental*. For expedience sake, and for other reasons, they have divided their work and duty; the priest inculcates the doctrine chiefly, the magistrate, chiefly the precept. The priest

* See note (E) at the end.

priest has the care of the more precious part of virtue; he teaches the mystery, which passeth knowledge, he regulates the heart and reins; whilst the other has the care only of the meaner and plainer part; he only rewards the virtue, which mortal eye can see, he only punishes the vice, which witnesses can relate. The one bears in trust the secrets of the grave, the curse of hell, and the bliss of heaven; whilst the other can only deliver from a temporal curse, and can only bestow a temporal blessing. The priest is here more honourable, than the magistrate; and in the view of this distinction, the brother less in power shall often have precedency of the brother, who is his head and governor. On this ground, the magistrate shall himself listen to the instructions of the priest, and be reproved by him. On this ground, the priest shall always be in council with the magistrate, not only to awe down strife, and make the assembly venerable, but chiefly, to give advice and interpretation. Nor shall he, who teaches the higher part of virtue, be debarred from enforcing the lower; the priest may be also, a magistrate, a noble, or a king. In the view
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of this distinction, the interpretations of Scripture given by the priest, shall be a chapter in the code. On this ground, the creeds of synods and the canons of councils shall be hung up with the regulations of commerce, and be at the head of the tablet. On this principle, the King shall be anointed by the priest, before he mounts the throne. On this principle, the son of the King shall sit, as a pupil, at the feet of the priest, and the church shall ever be named before the King.

In the next inference, which we offer, we mean, if possible, to fix on the error, which some Christians have embraced, a reproof and a refutation, the shame of which is not to be removed, but by repentance. The inference is this; that the alliance between the priesthood and the magistracy, the church and the state, is not an union of two persons, which they formed on their own choice, from motives of their own, and can dissolve at pleasure. They are not two societies but one; they are one holy, indissoluble incorporation, acting under the same charter received from the same founder and institutor, and for the same ends. The division of
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their employment is not a separation of the persons; it is only a division of labour, for accommodation, for decorum, for seemliness, for ease, for dispatch, for greater skill, ornament, and energy. The alliance between the church and the state, wherever it remains, is a continuation of that one individual person, in whom the priesthood and the government were originally vested. It is a certain fact, that in the first ages of the world, the knife and the sceptre were in the same hands. The father, the patriarch, the king was the sacrificer and the lawgiver of his family, and unto this day, in this alliance, is his venerable form exhibited to us.

He is venerable for his hoar hairs. He is venerable for his wisdom. He is venerable, as having the double seal of God upon his forehead. He is venerable for his clothing, which is white and crimson, the robe of mercy and the robe of terror. He has never, till our day, been struck at or mangled.

Christians have done, what heathens never did. Till our day, there has been no great break in this alliance, or in the succession

succession of the allied pair. The heathens never tore them asunder*.

In one state, newly erected, the founders have, avowing another principle, and denying the original charter, made a wide breach. They have not indeed, entirely disowned the priest, but they nurture him not; they give him not sufficient bread nor adequate protection; they give him neither the honour nor the portion, which God assigned his Levite, where there was less of both to give†. In this country every sheaf of the field is unhallowed. In this state the priest is single and solitary, cast on the caprice of the populace, always unprincipled, thrown, as a prey, upon the net of evil men in power, left to cope with the shifts and grin of triumphant fraud, with the earthy spirit of agriculture, with the base heart of the man of commerce, who usually, sees no value in any thing, which he cannot poise in his hands to feel the weight of. They have chosen
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* See note (F) at the end.

† The calculation of the revenue assigned to the priesthood *under the law*, is stated in Hooker's Eccl. Polity. B. VII. f. 23.

the meaner, lower part of wisdom, to produce order, tranquillity, and obedience by; they have laid aside the soothing moral preamble of statutes, which must ever be rigid. They will not use the voice, which persuades to repentance, which alarms shameless vices, which shakes the hearts of the tens of thousands of sinners, for whom there is no name in law. They have preferred force and terror to rule by, so as nearly to shut out all holy love, gracious condescension, pity heaven born. In their calendar they have no saint for a pattern; they commemorate only the stern, yet ambiguous virtue of the patriot. They never devised but one honorary order in the state, an order of men of blood.

They have reason to be frightened with their deed. If the call to repentance by the priest be not authorized in the state, there will be other calls; if the voice of the priest be not encouraged to speak, there will a voice be heard, which will make every ear tingle. If men will not repent by the word of the priest, by the milder means, they will be chastised into repentance. Almighty God keeps in reserve, and at his own special disposal, for kingdoms

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and states, three calamities, pestilence, famine and the sword, and, if they will not have the priest, he will visit by these. And, already has more than one report of pestilence come from the country, we advert to; already are sure predictions heard of intestine discord and war.

That Christians should patronize or reduce to practice this malignant error, may be a matter of surprize; that atheists or infidels should do so, can be none. In another country nearer to our's, we have seen this alliance entirely dissolved. The revolutionary governors there, when they pulled down the throne, pulled down the altar, and in the end dug up this last from it's very foundations. They murdered every priest or sent him into an exile, from which there was no return. They did not leave a man in any corner of the state, who taught by profession any legal or moral maxim. The state became a huge, gigantic body, as indeed, it was before, but now without bandage, without dress, making bare in the presence of all the world, without shame and without blush, all the terrific movements of it's muscles.

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The governors were brought into this dreadful dilemma. Their folly, as well as their cruelty brought them into it. They had no hope of reward left, which they could hold out to their subjects, either present, or to come. They could not shew, they loved their own species; they had given every proof to the contrary. They had no habiliments of state left to appear in, but the blood red garment and death's black bonnet. They had not a soothing speech to make, either to widow or to orphan; they had no sentence to utter, but the brief sentence of death. There was no alternative, but either to lay down their power, or govern by terror. They chose terror. They chose to govern in no better character, than that of the executioner or keeper of the prison, a character, which in all other countries is in no estimation with the dregs of the people. They were contented to sink into the lowest and most degraded officers of a state, the turbaned mute, who carries the bow string, and the goaler with the chain and key. They were even on this score, justly frightful to all mankind.

It is some consolation amidst the calamities, which these governors have inflicted on the world; it is some triumph to the Christian cause, that atheism, in rule, has been thus, by it's own act, degraded and made frightful; that infidels in that point, in which they professed to be most wise, have proved themselves to be more ignorant, more senseless and brutish, than the ancient worshippers of stocks and stones.

The present usurper seems to discern the error, and, in the spirit of a hypocrite, is trying to sneak back into estimation with men and favour with God. He has not repented; he has never as yet, smitten his breast, but in the disappointment of carnage or ambition. He will probably not nurture the priest; he will not restore him his ancient bread; he will probably not give him, even the pay of a Janissary. He is to be one of his body guard, but probably in the meanest station, in the outer court, where the poorest and the vilest come for the bread thrown out.

The last inference, we offer, is connected with the meditation, this day is to awaken in our minds, and it is this; that, if in the same incorporated society one part is, for
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their ministry and labour, entitled to a recompence from the state, the other is, in all reason, entitled to a like recompence for their's; if in the division of their joint and common employment, the one is paid for a meaner service, for force, for drudgery, the other is surely to be paid for a nobler and better occupation.

Whether, in the first ages of the world, there was a primary revelation, in which Almighty God commanded to be reserved unto himself, out of all property whatsoever, a certain, determinate portion or share, we cannot now enquire. Neither can we now enquire, whether there was, at that period also, a primary revelation, in which Almighty God made known, that, of this share reserved unto himself, he returned back again to the priesthood, either the whole or part, for honour and maintenance, and by this gift reached with his own hands out his own store, liberated his servants from all obligation to men, and fenced their revenue with a double fence. It is probable, there were such original revelations; yet, on this subject, we need only appeal to the comparison between the two employments of the priest and the magistrate,

magistrate, and to the sense of shame in the bosom of the latter.

If the magistrate, who has the power of enacting, enact all the tribute of the state for himself alone, is there no grudging selfishness, no avarice in this? Is not this the avarice, which is no policy? If he take advantage of the meekness and modesty of his partner, of his innocence of manners, of his silence under wrong, of his love of peace, to give him no share in the patrimony, is there in this no barbarity? If he cast out his brother, born of God with himself, to a precarious subsistence, the lot of the beasts of the wood, and the fowls of heaven, is not this an oppression, of which no heathen spoiler was ever guilty? If the cry of the poor, which has been dignified with the title of *sacred*, though it has no proper claim to such a title, ascend to heaven, shall not the affliction of the beggared priest hasten thither on wings, and bring down vengeance on the government?

In the comparison of the two employments, we look on the magistrate, and see the image and representative of the divine terrors, we look on the priest and see the
image

image and representative of the divine love and mercy. The priest is the *ambassador for Christ, in Christ's stead**. The judge and the senator have wisdom and eloquence, a large share; but the priest has wisdom and eloquence too, wisdom, which knows the deep things of God, and eloquence to tell the deeds and sufferings of his Saviour. The king has compassion to forgive and free from prison, but there is a pity in the priest, which heals the broken hearted, which pours balm on wounds, which liberates the captive soul, and absolves the penitent. The king and the judge have in their train the implements of death and the ministers of blood, but the priest has no such in his train. His train are virgins, pure, spotless, heaven born, faith, hope, charity, joy, peace, patience, meekness, temperance, chastity.

It becomes evident, that, if terror is to be paid for, mercy also ought; if the public owe tribute for words and symbols of judgment, they owe it too, for words and symbols of peace and heavenly compassion; if wages be due to him, who sweeps the prison, or stands by the accursed tree of death,

* 2 Cor. v. 20.

death, they are surely due to him, whose station is next *the tree of life, the leaves of which are for the healing of nations* *.

England has understood this argument. She has felt it. She has been kind to her priests. She has intended more for them, than they now enjoy. She has given them the tenth of her produce. If it were not the gift of God, originally assigned and received from him, which it probably, is, she has made it his gift, in making it the gift of the state. And she has stuck upon it the laurel bough, to mark it out to the beholder, as the glory, as the sanctification, and benediction of her soil.

The benefactors, we commemorate this day, understood this argument. They have given, not in useless, lavish charity, but in wise benevolence. They have thought, and justly thought, that money could be as well expended on the temple of God, as on the prison, which is to hold the malefactor, on the school room of science, as on the dome of a palace, in preparing the chest for meditation's volumes, as in building a rampart or an arsenal, in giving the scholar his pension and his meal, as

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* Rev. xxii. 2.

in providing a bed for the sick. They have thought, that earthly treasure was well given for salvation, though not their own, but another's, in return, for the sick man's hope, better than medicine, and for the exhortation in the prison. Their bequests are not indeed, to put in motion the loom and the plough, the two state blessings of the atheists' commonwealth, but they are for contemplation, for philosophy, for faith, for penitence, for the prayers of the saints, for blessings, which descend from heaven out of regard to their prayers, secretly indeed, as the dew of the night, but seen, like the dew in the morning, to have watered and refreshed a fainting world.

Let it be no more said, that our bread has been given us in folly or mistake. Let it be no more grudged to us. Let the ancient maxims, we seem to have lost by an infidel philosophy, which kisses her hand to the earth, by a presumptuous humanity, which contrasts her civic crown with the glory round the head of Christ and his saints, by a misjudging benevolence, which measures the advancement of the public good by animal activity, too often vain and puffing, always the meanest, and certainly

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not the accepted effort of man ; let the ancient maxims be revived amongst us. Let all men now again consider, that leisure is learning's nurse. Let all men now again recollect, that contemplation, though never known but by the eye, that the secret aspirations of devotion, the immanent, unseen act of faith, the dovelike mind and look, are above the price of rubies, are ten thousand times the ransom of a captive or a slave. Let all men never again forget, that the mind is beyond all calculation, more deserving of our charity, than the body. Let the voice of wisdom, which for a season, seems to have been deafened by the burst of bubbles, and by the crash of falling states, be again listened to ; of wisdom, who was from everlasting, and assisted in building the pillars of the world, who says, that *by her*, by her will and appointment, by her golden book spread out and expounded, by her endowments and graces, by her grace, the grace of God, *Kings reign and Princes decree justice.*

NOTES.

NOTES.

(A.)

THE reproof of a corrupt order of men, who were to interpret or administer law and justice, to make it more impressive, is introduced by the Psalmist with the account of their high origin, connexion, and character. *God standeth in the congregation of princes: he is a judge among Gods. How long will ye give wrong judgment, &c.* The prediction of their disgrace and punishment has a like preamble. *I have said, ye are Gods; and ye are all the CHILDREN of the most Highest. But ye shall die like men: and fall after the manner of him, who is but one, O princes.* Psalm lxxxii*. On the death of a beloved patriot son and warrior, who had fallen in battle, the testimony of the heathen King, his father, was, as follows,

Ἐκτορά δ', ὃς θεὸς ἔσκε μέτ' ἀνδράσιν,—

Hom. Il. ω. 258.

It was spoken in the presence of his surviving brethren, partly to upbraid, and partly to remind them, how the deceased had ever acted suitably to his birth and station.

If the reader further recollects the epithets, *διογενής*, *διοτρεφής*, *Διὸς υἱός*, *παῖδες θεῶν*, *Κρόνου γόνος*, *Κρόνου πάρεδρος*, *ἥρω;* *θεός*, and that the persons, to whom they are applied, are judges, counsellors of state, heroes and kings, he will probably, be inclined to believe, that such appellations are not founded on the fable or legend, which is commonly supposed to authorize them; he will

* Poli Synop. in loc.

will see through the disguise, or plea, with which degeneracy in religious sentiment, or groping superstition overcast the truth, it held. He will not necessarily think, that the heathens had this truth from the revelations, which are a part of the Jewish history. There were other holy writings, besides those preserved in the family or line, in which our Saviour came, and which contained corresponding, inspired doctrine and precept. The family indeed, which kept them, was not so favoured of heaven, nor so holy, as the Jewish, and probably, was not bound in the same express manner, to the same care and attention in preserving them. And consequently, with the exception of the book of Job, which, if not written by a Jew, belongs to the Gentile volume, they are come down to us, much blotted, and much interpolated. Let Christian divines attend to this point. It is of great importance, nor need the consequences be feared. They have the volume of the Jewish and Christian churches, to try the other volume by.

(B.)

Ὅρας, ὅτι ὁ ἐν Δελφοῖς θεὸς, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἀνταῖς θεοῖς χρεῖζοιτο, ἀποκρίνεται, νόμῳ πόλεως. Νόμος δὲ δήπου πανταχοῦ ἐστίν, κατὰ δυνάμιν ἱεροῖς θεοῦ ἀρίσκεισθαι. Πῶς ἔν ἄν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεῶς, ἢ, ὡς αὐτοὶ κελεύουσιν, ἔτω ποιῶν; Xenoph. Memorab. L. IV. C. III. s. 16. Simpson. ed. We, on a former occasion, offered a comment on these words*; we now propose a second. The answer of the oracle is, we observe, restricted by Socrates to that law of the state, which enjoined sacrifices, the sacrifice of expiation, and the offering of gratitude, on the principle, no doubt, that the answer was general to all enquirers of all countries, that this law was common to all states, and the main law for man to keep. But we now see, that the answer is not to be restricted to any one universal law, alone. It was indeed, at that time, the main law of the world, to make the

* See note at the end of the Sermon referred to p. 1.

the sacrifice of atonement with reference to the future great Atonement, as it is now, to believe in this Atonement, which needs not to be made again, yet the oracle certainly meant to include all other moral law adopted by each state, and all political law enacted by it. He sent back every enquirer to obey his country's legislature. Neither was Socrates himself ignorant, that obedience here was righteousness. *Φημι ἐγὼ τὸ νόμιμον δίκαιον εἶναι.* Xenoph. Memorab. L. IV. C. IV. f. 12. The preeminence and universality of sacrifice were certainly the reasons of his giving so limited an interpretation to the answer of the oracle.

It may not be amiss to remark in this place, that, as it was the preeminent law of heathen states, to offer the sacrifice of expiation, so in England, the construction of whose state excels in wisdom, it is also, her preeminent law, that all her children believe in the atonement, of which the ancient was the type. Her magistracy, the flower and pattern of the people, do all profess this faith; their faith is their title to their chair. Her officers have all commemorated this sacrifice; they have, all, eaten the Bread, and drunk the Wine. Let the advocates for the repeal of this law learn wisdom from heathens. If it be, that they are ignorant of antiquity, or that their feelings are piqued, that ignorance and that pique are to be lamented, but, if they do in truth and sincerity admit, that, to believe in the atonement of the cross, is the cardinal law of God, will they ever again try to separate it from the patronage of the state? Will they ever again utter a word in mockery of that, which keeps Jews, Arians, Socinians, Infidels, and Atheists, the adversaries of God and Christ, from the seat of authority, which prevents them from making law, who execrate, or deny this law? Will they not kiss with reverence that sacred test, that preaching, promulgating test, sounding forth in every corner of the land the law, which is the life of men.

(C.)

The epithets given in Homer to the leaders and chieftains of Greece and Asia assembled at Troy are, *δῖος*, *δαιμόνιος*, *θεὸς ὤς*, *ἡμίθεος*, *ἀντίθεος*, *θεοείκελος*, *ισόθεος*, and are now known not to be the language of flattery, or the mere grace of poetry, but true, legitimate titles. To the leader and lawgiver of Israel it was said, with reference to his authority and office; *Thou shalt be to him instead of God*. Exod. iv. 16. See also, Psalm lxxxii.

(D.)

An early Christian, who will not be suspected of taking Horace or Virgil for models, scruples not to call the Roman Senate, *ιερά σύγκλητος*. Justin. Mart. Apol. i. sub init. We think it unnecessary here to refer to heathen witnesses. The epithet given to laws by Trebatius in Horace with the other passages, must be familiar to every literate reader. But we cannot refrain from adding, that we seem now to come near the true reason, why we hear, in the mouths of heathens, cities themselves called, *sacred*, why they speak in this sublime strain, that nothing, which is done on earth, is more acceptable to God, the governor of all the world, and the head of all principality, than the congregating of men into politics, why the Roman matron taught in the nursery the laws of the twelve tables.

(E)

The administration of the ordinary principles of justice is called in Scripture, the administration of the revealed word of God. Compare Psalm lxxxii. with St. John x. 34, 35. On the passage quoted in note (B) from Xenophon, we now offer a third comment, giving a still more exalted signification to the answer of the oracle. The visitants of the temple were referred to the law of their respective states, as to the law derived from actual, divine revelation. The proof is also now fully
before

before us of Socrates's assertion, quoted in the same note, that *obedience to the laws was righteousness*. He indeed attempted the proof, but failed. He on that occasion maintained, that what was expedient, was right. The testimony of Homer, next to an oracle's, is this,

——— διασπίλοι, οἷτε θέμιστας
Πρὸς Διὸς εἰρύεται. Hom. Il. A. 238, 239.

On which a Scholiast thus comments, "Οἷτινες τὰς δίκας καὶ τοὺς νόμους παραλαβόντες φυλάττεσιν. We may also, go to the forum or council chamber of heathen states for instruction on this subject. Men sat there, in deliberation, in the midst of altars and deities, and indeed, in one republic, the enacting authority, though the most ungovernable, and the most ambitious in the world, did not venture on any law, but under the impression, that the Gods had previously consented to it.

Let the Christian reader now look back on the preceding notes, and learn out of heathen story, that a polity is almost a church. From the whole of our argument indeed, it appears, to be strictly, a church with the addition of power or force, sufficient for obedience, tranquillity and safety: it is a flock, belonging to God, fed with bread from heaven, and gathered and at repose under a sheltering, overshadowing canopy. If the Christian reader be a man, who has slandered, or aimed a blow at the ecclesiastical part of the state of England, let him now mourn his folly, his ignorance and his guilt. Let him no more excuse his fault by a mistaken respect for the civil part.

(F.)

It may be worth remarking here, that when Heathenism was rejected, and Christianity adopted into the Roman state under Constantine, and his successors, the latter was not adopted, as a true religion superseding a false, but on the same principle, that the Jewish œconomy was thrust out and superseded by the Christian. The œconomy, the heathens were under, was in
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it's original and interior construction, as sound, as the Jewish; it was the patriarchal, Mesopotamian, or ancient Hebrew œconomy, having a code of like moral laws with the Mosaic, and having rites, ceremonies, and sacrifices, corresponding in leading points to those, and looking equally forward to Him, in whom the ritual and moral school was to appear with greater grace and beauty, in whom all shadows and types were to disappear. The difference between the two œconomies, if we may call them two, lay chiefly in this, that the one was more secured against corruption and degeneracy, than the other*. At our Saviour's coming they were both greatly corrupted. But at that time, what was true in both lost it's preeminence or came to it's accomplishment and end, and of necessity, with the true fell, what was corrupt or false in both. The form and influence indeed of both remained for some time after the Saviour's advent. They both gave way reluctantly to that, in which they were, as dispensations, fulfilled, absorbed or destroyed. Nor was their full removal and downfall brought about, but by the power of the state, in the one case, by fire and sword, in the other, by the frowns and penalties of the government.

Let all Christians consider, what they are doing, when they renounce, or keep a suspicious silence on the prophecy, that the church is to *suck the breast of kings*†. Let them consider, that, if the Roman power crucified the Redeemer, it still kept the records and the ritual relating to his honour, that, if it persecuted the church, it still extirpated it's enemies. Let them consider it's brutishness and ignorance. All power, at the best, has much of the brute in it's energies. Nor did it at first know it's true, legitimate brother. He was born in the latter days, in the decrepitude of the world. It often, too, hated his loud chiding against the harlot, which had long occupied it's ear and bosom. It often feared and distrusted his intentions. It gave him blows, to shew it's pique and suspicion, and to

prove

* Rom. iii. 2.

† Isai. lx. 16.

prove him. When it knew him, it took him*. When it could believe in him, it joined it's banners to his. By a voluntary and distinct movement, if we may venture so to conceive and say, it placed itself, where it is seen in the Apocalypse with it's rival and fellow beasts, beneath the throne of the Lamb†. It spread it's eagle wings for the Lamb to ride on.

On the interpretation, here hinted at, and which, if true, is most important, we observe, that the four empires, spoken of in prophecy, are all still in being. The great and leading difference between them, is, that the Roman is still, as was foretold, the dominant power §. The broken limbs of this power, which are European and American states, have still the Roman lineaments, have still the ensign and the spirit of the eagle. The broken limbs of the other three, which lie chiefly in Africa and Asia, are more disjointed and scattered, and consequently are more passive under the influence and encroachments of their conqueror fellow, and are, as was foretold, alive only ||. But they have all, four, hitherto borne up, and are still to bear up, unto the end, the throne of God and the Lamb.

* 1 Cor. ii. 8.

† Rev. iv. Ezek. i.

§ Dan. ii. vii. 7, 11, 12. Sir Isaac Newton's Observ. on the Prophecies of Daniel, p. 31, 118, &c.

|| Dan. vii. 12. Sir Isaac Newton. *ibid.*



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The RIGHT to LIFE, in two Sermons, preached before the same.

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